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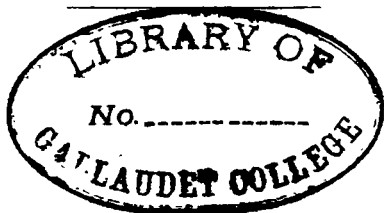
THE CHILD'S

PICTURE DEFINING

AND

READING BOOK.

BY T. H. GALLAUDET,
PRINCIPAL OF THE AMERICAN ASYLUM
For the Education of the Deaf and Dumb.



Hartford :

PUBLISHED BY H. & F. J. HUNTINGTON :

RICHARDSON, LORD & HOLBROOK, AND CARTER & HENDEE, BOSTON ;
JONATHAN LEAVITT, NEW YORK.

1830.

NOTE.—This little volume, although originally prepared for the Deaf and Dumb, will be found to be equally adapted to the instruction of other children in families, infant schools, common schools, and Sunday schools.

DISTRICT OF CONNECTICUT, ss.

Be it remembered, That on the 8th day of February, A. D. 1830, in the 54th year of the Independence of the United States of America, H. and F. J. Huntington, of the said District, have deposited in this office the title of a book, the right whereof they claim as proprietors, in the words following, to wit: "The Child's Picture Defining and Reading Book. By T. H. Gallaudet, Principal of the American Asylum for the Education of the Deaf and Dumb." In conformity to the Act of Congress of the United States, entitled, "an Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors, and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

CHARLES A. INGERSOLL,

Clerk of the District of Connecticut.

A true Copy of Record, examined and sealed by me,

CHARLES A. INGERSOLL,

Clerk of the District of Connecticut.

PREFACE.

This little book was originally designed for the use of some of the younger classes in the Institution with which the author is connected. His experience, for a long course of years, in the instruction of the Deaf and Dumb, has fully convinced him, that most, if not all, the principles on which the gradual developement and cultivation of *their* powers, both intellectual and moral, is conducted, may be applied, with equal success, in the education of children and youth who can *hear and speak*. That enthusiasm in his profession, which it is well suited to inspire, has led him to go still farther in his speculations, and to think, that *if these principles were thus applied*, a new era would commence in the whole process of education, from its earliest stages upwards; and that a system of instruction might be devised, with *a regular series of books* corresponding to it, more true to Nature, and better adapted to the rapid and successful cultivation of both the mind and heart, than any other now in existence. While, within the last half century, so many astonishing discoveries and improvements have been made in the various sciences and their practical applications to the business of life, does it comport, either with the past history, or the future prospects, of our species, to suppose, that the science of education, on which, in fact, *these very discoveries and improvements* depend, has already attained to that degree of excellence of which it is susceptible?

In all the arts and sciences, *experiment* has led the way to improvement. Results have been laboriously obtained and carefully examined; then compared, arranged, and classified. Thus *Genius* has embraced within its scope of clear and extensive vision a host of particulars, noticing with rapid and intuitive glance their respective resemblances, and differences, and relations; and per-

ceiving those few and simple principles by which the causes of the various phenomena that they exhibit, are to be explained. *Invention* takes these principles and applies them to the production of new and wonderful results. Is not this the only way in which the science of education can ever be elevated to an equality of rank with other sciences, and have its *elementary principles* accurately defined and successfully applied? Why, too, it may be asked, is the discovery of elementary principles in every other science—in Geometry, for instance, considered as entitled to rank among the highest efforts of genius, while those that relate to the science of Education continue to be so much overlooked and neglected?

But the preface of a child's book, is hardly a suitable place for a philosophical disquisition; and the remainder of it must be devoted to stating the *object* for which this little work is designed, and the *manner* in which the author would recommend it to be used. It is formed on two simple principles,—that children almost immediately refer to some sensible object, or visible occurrence or transaction, in their first efforts to acquire the meaning of words, and even those whose import is of an intellectual and elevated kind;—and that the language of pictures, being founded in Nature, and thus a Universal Language, may, like the signs and gestures and pantomime employed in the instruction of the deaf and dumb, be used, as a key or translation to illustrate and explain written or printed language, and this probably to an extent that has, hitherto, scarcely been imagined.

The first part of the book is intended to show, how a reference to some sensible object, with a suitable explanation on the part of the teacher, is vastly better adapted to give a child the precise import of terms, than the common, and very absurd mode of attempting this by *definitions in a dictionary*. The youthful mind needs illustrative examples, and a gradual induction of particulars, in order to enable it to understand the meaning of words.

It will be seen, that with each of the pictures of sensible objects, are associated an adjective, a verb, and a short phrase in which most of the pronouns and prepositions are introduced, and the various tenses of the verbs illustrated. These should all be made intelligible to the child, by *oral explanation* on the part of the instruc-

ter. For instance, suppose we refer to the word *tent*. The child sees the picture of a tent. This will aid him in forming a just conception of it. But this is not enough. Let the materials out of which a tent is formed be described to him; the manner of erecting it; its size, and its design. Then explain to him, that a tent is a *temporary* dwelling; unlike the house in which he lives for months and days and years; that it is put up often only for a night; and so on, referring to all the particulars which constitute the correct import of the word. Give him another example of the use of the word *temporary*, and another, and another; endeavouring all the while, to make these examples of a more elevated and general kind. Then ask *him* to furnish some examples. If they are well chosen, let him know it; if they are not, correct his mistakes. Proceed in the same way to explain the word *remove*; illustrating its meaning, at first, by the removal of a tent, and then, of other objects. After this, as before, let the child furnish illustrative examples. Explain the import of the little phrase. Then a variety of questions may be asked with regard to each of the single objects, of which some examples will be found prepared, at the end of the first part, as a specimen.

The first part of the book may also be used for lessons in spelling; the child learning to spell the names of the objects, the adjectives, the verbs, and the words in the phrases. He may thus, also, easily be taught the different parts of speech, by being told which are called nouns, adjectives, verbs, &c.

It will be noticed that most of the adjectives are contrasted with each other,—a very useful mode of teaching their meaning, as is abundantly exemplified in the instruction of the deaf and dumb.

The second part of the book consists of reading lessons, each explained and illustrated by an appropriate picture. Let the child attempt the reading of these lessons, without any assistance on the part of the teacher in regard to the *import* of the words contained in them. The object here is, to exercise the thinking powers and ingenuity of the child, in endeavouring to understand the story, by the mere inspection of the picture. After he has done this, the inquiry should be made, if there are any words or phrases which

he does not fully understand. If so, they should be explained to him by illustrative examples, as in the case of the pictures of single objects. Then let a variety of simple questions be put to him, with regard to the agents, the actions, and the occurrences described; such as, "Who is that man?" "Where is he?" "What is he doing?" "Why is he doing it?" and the like.

A regular set of questions has not been prepared for the stories in the second part of the book. The author would rather leave this to the ingenuity of the teacher. Such questions, when printed, are too often so mechanically arranged, and made to correspond to the various parts of the narrative, that, on the principle of *juxtaposition*, they can often be readily answered without any exercise of reflection on the part of the child, and without affording any evidence, that he understands either the question or the answer.

It is not improbable, that at first sight this little book may be considered as containing *nothing new*, and as *too simple* to furnish any thing like improvement in the early stages of education. Its value, if it should prove to possess any, will principally depend on its *simplicity*, and, in no small degree, on the ability, and patience, and fidelity of the instructor in *using* it. There is no greater mistake than to suppose, that when a new book is put into the hands of a child, *it alone* is to answer the purpose for which all books for children should be prepared. They must, certainly, in the first steps of education, be accompanied with judicious *oral* explanations, or they will all be comparatively useless.

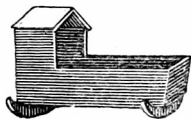
It ought to be stated, that this book is intended for such children as are already able to read what is written in a very simple and easy style.

Should this experiment prove to be conducive to the object which the author had in view, he may attempt a *primary book*, on the same plan, and, indeed, a *series of books*, embracing subjects of a more elevated and important kind.

THE CHILD'S PICTURE DEFINING

AND

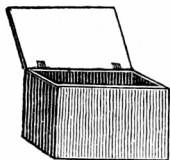
READING BOOK.



Cradle. small. I rock.
He is sleeping *in* the cradle.



Kettle. large. he carries.
She has put some water *into* this
kettle.



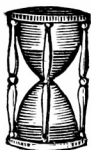
Box. capacious. I pack.
That box is full *of* books.



Bottle. empty. he fills.
These bottles stand *on* the table.



Vial. full. I cork.
Those vials contain medicine.



Hour-glass. brittle. I turn.
He broke the hour-glass.



Spade. strong. he uses.
They dig the beds *in* that garden.



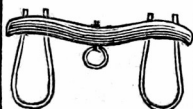
Sofa. soft. I recline.
He is resting *on* this sofa.



Beetle. hard. he wields.
He split the log *with* that wedge.



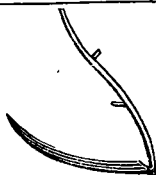
Padlock. fast. he secures.
I must lock the cellar door.



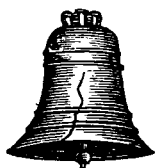
Yoke. loose. he fastens.
He must yoke the oxen.



Saw. thin. he sets.
They are sawing the boards.



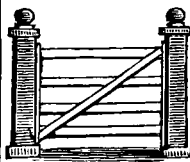
Scythe. thick. he sharpens.
He mows the grass *with* a scythe.



Bell. cracked. he rings.
The clapper struck *against* the bell.



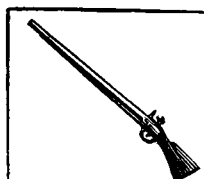
Bow. flexible. he pulls.
He bent the bow *with* his hands.



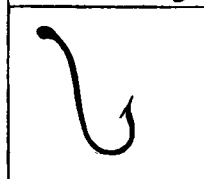
Gate. firm. he climbs.
We passed *through* that gate.



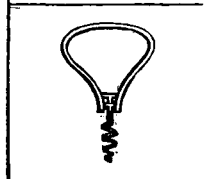
Top. steady. it whirls.
He is playing *with* a top.



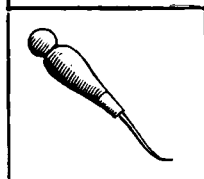
Gun. straight. it flashes.
He fired the gun *at* the bird.



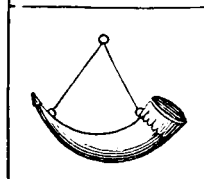
Fish-hook. crooked. he
baits.
They caught some small fishes.



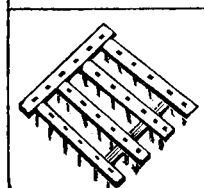
Cork-screw. spiral. I screw.
He has drawn the cork.



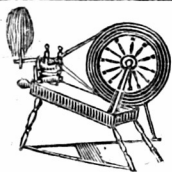
Awl. tapering. he pierces.
He makes holes *with* an awl.



Horn. curved. he scrapes.
You must not play *with* gun-pow-
der.



Harrow. square. he prepares
The oxen drag that harrow.



Spinning-wheel. round. she moves.

She spins the thread *from* flax.



Lamp. dirty. it smokes.
I will extinguish the lamp.



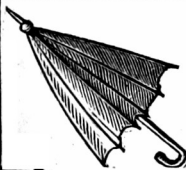
Mortar. clean. I pound.
The pestle is *in* the mortar.



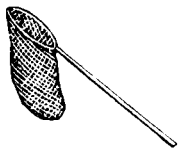
Bellows. new. he blows.
He mended a pair *of* bellows.



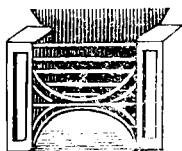
Ink-stand. old. he dips.
You must not spill your ink.



Umbrella. fine. it fades.
He opens his umbrella.



Net. coarse. he scoops.
This net holds some fishes.



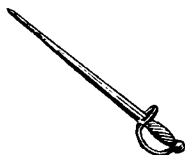
Grate. polished. he kindles.
He will carry away the ashes.



Steel-yard. rusty. I weigh.
He is counting the notches.



Fan. glossy. it refreshes.
She shuts *up* her fan.



Sword. bloody. he thrusts.
His sword is *out of* the scabbard.



Clock. right. I examine.
He has wound up the clock.



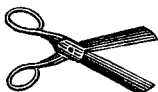
Drum. loud. he beats.
He handles the drumsticks.



Flat-iron. smooth. she heats.
She will iron your clothes.



Barrel. rough. he rolls.
He will hoop my barrels.



Scissors. dull. he grinds.
She found a pair *of* scissors.



Razor. sharp. he hones.
He has shaved himself.



Lancet. pointed. he opens.
He bled the sick man.



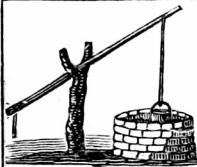
Basket. pretty. she braids.
She put her work *in* the basket.



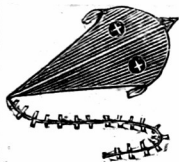
Urn. beautiful. she rubs.
She draws the tea *from* the urn.



Bee-hive. curious. it shelters.
The bees stung the boy.



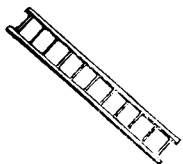
Well. deep. it supplies.
A cat fell *into* the well.



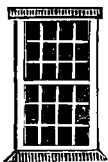
Kite. high. it soars.
The kite flies *in* the air.



Coop. low. it confines.
Some hens are *in* that coop.



Ladder. tall. he ascends.
The ladder is *against* the house.



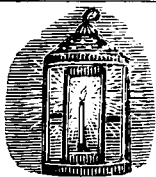
Window. clear. he raises.
She washed the panes.



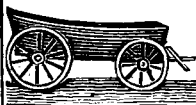
Shuttle-cock. light. it flies.
She can play *at* battle-door.



Plough. heavy. he drives.
He made a deep furrow.



Lantern. luminous. he holds
up.
I will bring that lantern.



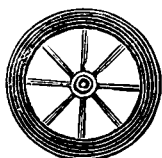
Wagon. still. he loads.
He unloads the wagon.



Arrow. swift. it hits.
The arrow wounded the deer.



Trap. quick. he places.
The mouse nibbled the cheese.



Wheel. wooden. it rolls.
A cart has two wheels.



Saddle. leathern. he mounts.
He rode *on* horse-back.



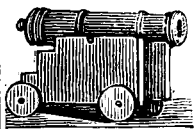
Jug. earthen. I pour.
He carried the jug *by* the handle.



Jews-harp. iron. it vibrates,
He can play *on* the jews-harp.



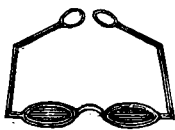
Axe. steel. he fells.
He made a good helve.



Cannon. brass. it explodes.
The cannons roared.



Watch. silver. he looks *at*.
That boy has no watch.



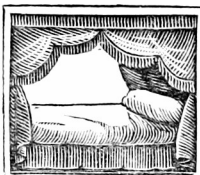
Spectacles. gold. he wipes.
He lost a pair *of* spectacles.



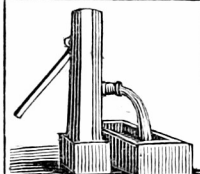
Spur. cheap. it pricks.
His horse trots fast.



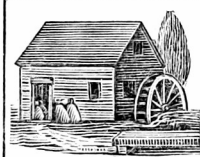
Crown. dear. he set.
A king wears a crown.



Bed. comfortable. I dream.
She has made the bed.



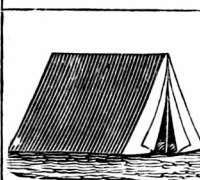
Pump. useful. it spouts.
The water flows *from* the pump.



Grist-mill. convenient. he
tends.
Corn is ground *in* a grist-mill.



Tavern. commodious. I
lodge.
The stage stopped *at* the tavern.



Tent. temporary. he removes.
They pitched their tents *in* a field.



Rose. fragrant. he smells.
I plucked a rose *from* the bush.



Grapes. delicious. he gathers.
I picked a bunch *of* grapes.



Tree. fruitful. it grows.
The tree abounds *with* apples.



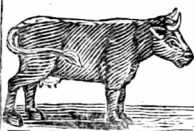
Cat. sleek. nimble. neat.
She purrs. she devours.
The cat climbed *up* the tree.



Dog. active. faithful.
watchful.
He barks. he pursues.
The dog swam *under* the water.



Lamb. harmless. patient.
It bleats. It sports.
The lamb fled *down* the hill.



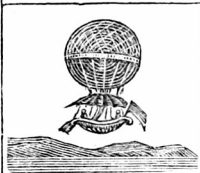
Cow. tame. domestic.
She grazes. she chews the cud.
The cow jumped *over* the fence.



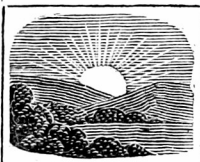
Horse. fleet. quadruped.
He gallops. he runs.
The horse ran *across* the field.



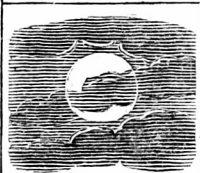
Nosegay. delicate. several.
various.
I collect. I arrange. I unite. I
tie. I admire. I present.
I gave a nosegay *to* the little girl.



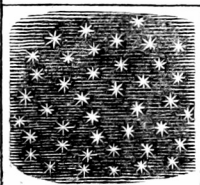
Balloon. sphere. he inflates.
It expands. it ascends. it lessens.
It disappears. it appears.
It descends. it arrives. he alights.
A balloon went *over* the sea.



Sun. orb. bright. dazzling.
It rises. it shines. it enlightens.
It warms.
The sun sets *behind* the hill.



Moon. disk. pale. new. full.
The cloud passes *before* the moon.



Stars. heavenly bodies.
distant.
Twinkling. innumerable.
The earth is *beneath* the stars.

QUESTIONS ON THE SINGLE OBJECTS.

Cradle. What other things are small ?

Who rocks a cradle ?

How does a person rock it ?

Why is it rocked ?

What other things can you rock ?

Who sleeps in a cradle ?

When did you sleep in a cradle ?

On what other things can you sleep ?

Of what is a cradle made ?

Who makes a cradle ?

Kettle. What other things are large ?

Who carries a kettle ?

How does a person carry it ?

What other things can you carry ?

Who puts water into a kettle ?

How is water put into it ?

Why is water put into it ?

Into what other things can you put water ?

Over what is a kettle placed ?

Of what is a kettle made ?

Who makes a kettle ?

Thus, with regard to each of the objects, words and phrases, let the questions be varied and multiplied, so as to lead the scholar attentively to notice, fully to understand, and accurately to describe, the most important things that can be said about them. Time thus spent will lay the foundation for that precision, discrimination, and extension of thought, and that correct knowledge of the meaning of language, and that ability to classify and generalize, which are of immensely more value, than a superficial and smattering acquaintance with ten thousand objects and words.



THE WOOD-CUTTER.

This old man is carrying a bundle of small sticks on his back. He has been in the woods to get them, and he is going home with them to make a fire. He holds a stick in his right hand, and the stick is across his shoulder, and it keeps the bundle on his back. He has a short club in his left hand. He is smoking a pipe. He has a black hat on his head. His axe is under his right arm. He has been cutting the sticks with his axe. He

looks old and he walks slowly along. He has worked hard all day, and is very tired. His dog is running before him, and looks back at his master. The dog is not tired, for he has not been at work. The snow is on the ground. The trees have no leaves. It is winter, and it is very cold. The old man wishes to get to his house. His wife and children will be very glad to see him. His wife will get him a good supper. He will be very happy with them round a warm fire. He will read in the Bible, and he will pray to God with them before they go to bed. Little boys and girls should pray to God every evening before they go to bed, and every morning when they rise.



THE BOYS SEE-SAWING.

These three boys are on a board. The board is across the trunk of a tree. One end of the board is high up in the air, and a boy is sitting on it, with his hat in his right hand. Another end of the board is on the ground, and a boy is sitting on it. He takes hold of the board with his hands. Pretty soon the end of the board on which he sits will go up, and the other end will go down to the ground. Each end will ascend, and then it will de-

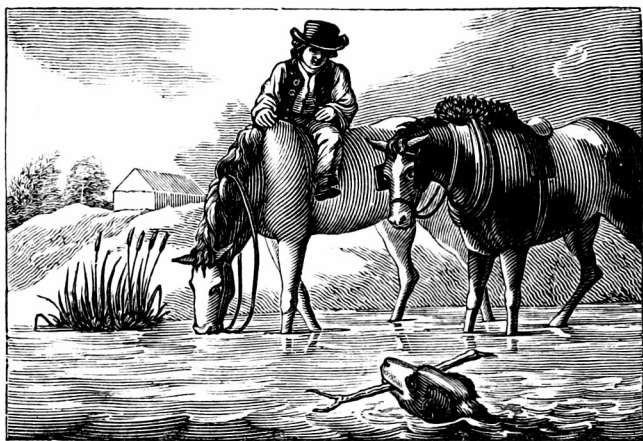
scend. The boys are see-sawing. One boy stands on the middle of the board, between the other two boys. His feet are wide apart. His arms are extended. He is balancing himself on the board. The boys are amusing themselves, and they must take care that they do not fall off from the board. They look like good little boys. They do not quarrel with each other. They will soon go to the school-house. It is a small building, with a cupola on the top of it. The school-master loves them, because they behave well. If little boys and girls behave well, their teachers will love them, and their parents will love them, and God, their Heavenly Father, will also love them.



THE INDUSTRIOUS BOY.

This boy is sitting on a bank, under the branches of a tree. He has a large piece of paper before him. He holds a pencil in his right hand. He is drawing a picture of the landscape around him. He is going to draw that cottage which stands near the tree. A small pond is on this side of the cottage. Three ducks are swimming in the pond. The church is at a distance, among the trees. The boy has taken off his hat. It lies behind

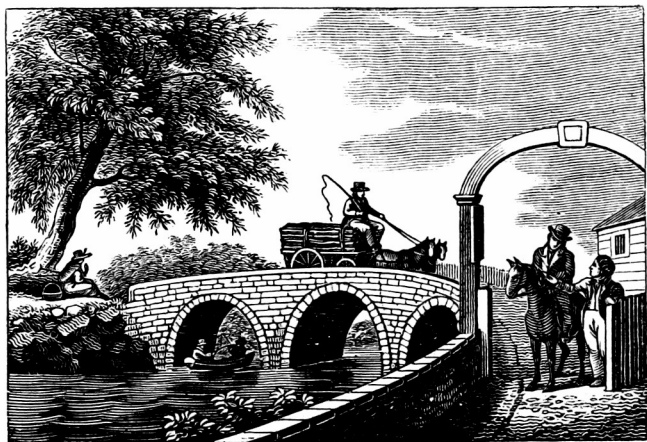
him. It is between him and the trunk of the tree. It is summer, for the trees are full of leaves. The boy looks very attentively on his paper. He is an industrious boy, and wishes to improve. You should always be attentive. If you are attentive, you will learn to do things well. If you are inattentive, you will not improve, and you will be very ignorant. You should wish to improve. You should wish most to learn to read the Bible. It is the best of all books. It teaches us how we may love and obey God, and be happy in heaven forever.



THE HORSES BROUGHT TO DRINK.

This boy has brought the two horses to the river, to let them drink some water. One of the horses has done drinking. The horse on which the boy sits is still drinking. He has no collar round his neck, and no saddle on his back. The boy has not got the bridle in his hand. He does not feel afraid of falling off from the horse. He knows how to ride very well. The horse which has done drinking has a heavy collar round his neck, and

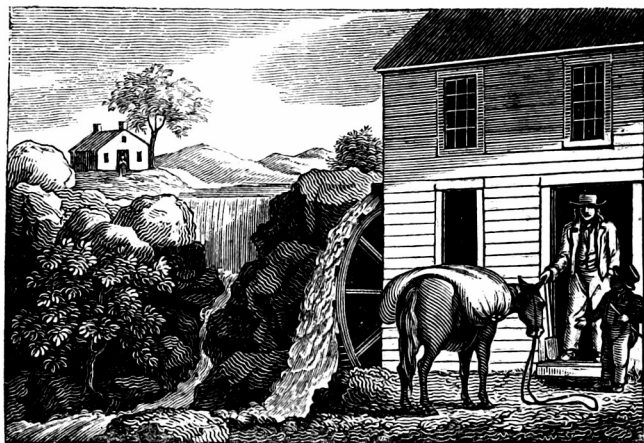
blinds before his eyes, and a small saddle on his back. He stands very still. A dog is swimming in the river. His head is out of the water, and he has a stick in his mouth. The horses are glad to drink, for they have been at work, and they are very thirsty. They are tired, and they will soon go to the barn, and eat some good hay, and sleep on the clean straw. The boy will take good care of them. He is very kind to the horses. We should be kind to horses, and to all other animals. It is very wicked to be cruel to animals, for God made them, and He has commanded us to treat them kindly.



THE STONE BRIDGE AND TOLL GATE.

This bridge is built of stone. It has three arches. Under one of the arches, two boys are in a boat. They are fishing. A wagon full of wood is going across the bridge. A man is sitting on the wood, and driving the horses. He has the reins in his left hand, and a whip in his right hand. The wagon is going towards the gate at one end of the bridge. It is called a toll-gate; because every body who goes through it must pay toll.

To pay toll is to pay money for crossing the bridge. That man with his hat off keeps the gate. He is taking toll from that man on the horse. Toll must be paid for every animal, and for every chaise, or cart, or coach, or stage, that crosses the bridge. Near the other end of the bridge there is a large tree. An old woman is sitting near the tree, on the grass. A small basket is by her side, and a crutch lies behind her. She is lame, and has sat down to rest. She has just crossed the bridge. The man who keeps the gate did not make her pay toll. She told him she was very poor. He was kind to her, and he gave her some bread and cheese. You should be kind to poor persons. God is very kind to you. He gives you many good things ; and you should give some of these good things to others.



THE GRIST-MILL.

This is a grist-mill. Corn, wheat, and rye are ground in it. That large wheel is turned by the water. The mill stands on a small stream, which runs rapidly. The water flows over the dam, and falls on the rocks below. A miller is standing at the door of the mill. His hat and clothes are white ; they are covered with the dust of the flour. A small boy has just come to the mill, to get a bag of corn ground. The boy has alighted from his horse,

and the bag is on the back of the horse. The boy does not hold the bridle, for the horse is very gentle, and stands quietly. The miller will come, and help the boy to carry the bag of corn into the mill. In two days the boy will come again, on his horse, to the mill. The corn will be ground, and the boy will carry the indian meal to his father's house. The house stands near that tall tree, a short distance up the stream. The boy's mother is standing at the door, waiting for him to come home from the mill. He is a good boy, and will go directly home. His mother told him to return soon, for she wished him to split some wood. You should always obey your parents. When they send you on an errand, you should do it quickly, and not stop to play. It is very wicked to disobey your parents.



CAIN AND ABEL.

These two men are Cain and Abel. They were the sons of Adam and Eve. They were brothers. Cain, who has a club in his right hand, was a very wicked man. He did not love and obey God. Abel, who is on the ground, was a very good man. He loved and obeyed God. Cain was very angry, because God loved Abel. He hated Abel very much. He determined to kill Abel. Cain met Abel in a field. He threw him down on the ground.

His left hand is on Abel's shoulder. Abel is resting on his right hand. He is looking up at Cain, and is very much afraid that Cain will kill him. Cain is clenching the heavy club with his right hand. He stands over Abel, and looks at him with great malice. He will soon strike Abel with the club and kill him. God sees Cain. God will punish him very severely. Cain was a murderer. It is very wicked to be a murderer. It is very wicked to be angry, and hate others. You must not be angry, and hate others. If you do, you will be like Cain, and God will punish you. God did not love Cain, because he was wicked, and hated his brother. God will not love you, if you are wicked, like Cain, and are angry, and hate your brothers and sisters. God loved Abel, because he was good. If you wish God to love you, you must be good, and love and obey God like Abel,

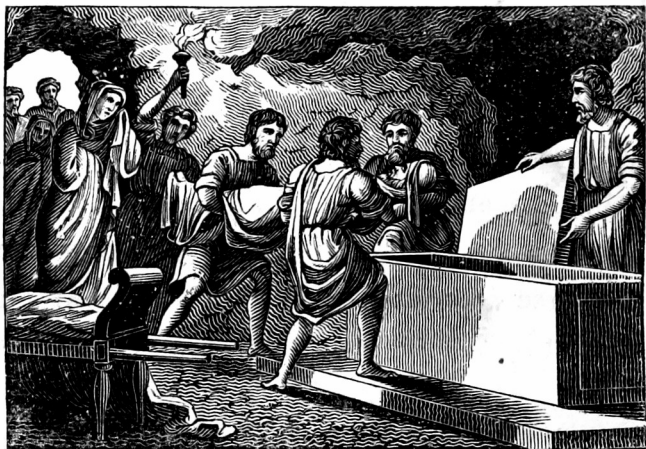


ABRAHAM ABOUT TO SACRIFICE ISAAC.

The lad kneeling on the sticks of wood is Isaac. The old man, with a long knife in his hand, is Abraham, the father of Isaac. God commanded Abraham to kill his son Isaac, and to offer him as a sacrifice to God. God wished to see, if Abraham loved God, more than he loved Isaac. Abraham obeyed God. He went up a high mountain with Isaac. Isaac's arms are bound behind him. He looks very submissive and patient. He

loves God, and is not afraid to die. Abraham's left hand is grasping Isaac's hair. His right arm is extended. His right hand holds a long knife, and he is just ready to slay his son. An angel appears in the air. The angel tells Abraham not to slay Isaac. Near that tree is a ram, which is caught in the thicket by his horns. Abraham will unbind Isaac. He will take the ram and slay it, and offer it as a sacrifice to God instead of Isaac. Because Abraham was obedient to God, and was willing to sacrifice his only son, God loved and blessed him very much. Abraham and Isaac are both now in heaven. You should be like Abraham. You should obey God, and do all things that he commands you to do. You should love God more than you love any body or any thing in the world.

Then God will love and bless you, as he did Abraham.



THE BURIAL OF ABRAHAM.

These persons are in a large cave. Three strong men are raising the body of a dead man. It is the body of Abraham. They are going to put it into that hollow tomb. The tomb is made of stone. After the body is laid in the tomb, they will cover it with that large heavy stone which the man behind the tomb is holding. Behind the three men there is another man who holds a torch in his right hand. The torch gives light in the cave. Without the torch, the cave would be very

dark, and the men could not see how to bury Abraham. A woman stands near the man who has the torch. She is weeping. She feels very sorry that Abraham is dead, and that she shall see him no more in this world. Another woman is behind her, and two men are at the entrance of the cave. They are all sorry that Abraham is dead. After they have buried Abraham, they will all go out of the cave. Abraham's body is dead ; but his soul is not dead. His soul is very happy in heaven, with God, and Jesus Christ, and the holy angels. Your body will die, and it will be buried in the ground ; but your soul will never—never—never die. It will live forever. Do you wish to go to heaven when you die ? Then you must be sorry for all your sins, and believe and trust in Jesus Christ, and love and obey God, like faithful Abraham.



JOSEPH SOLD TO THE ISHMAELITES.

This young man who is stretching out his left hand is Joseph. The man with a long staff in his left hand, is Judah. Judah and the three men behind him, are brothers of Joseph. They were the sons of Jacob, who was a very good man. He had twelve sons, and he loved Joseph more than all his other children. The brothers of Joseph hated him, because their father loved him most. They determined to kill him. They threw him into a deep pit. Judah wished to save his life.

He begged his brothers not to kill him, but to sell him as a slave. They saw some Ishmaelites. The two men with turbans on their heads, are Ishmaelites. One of them is paying some money to Judah, to buy Joseph of his brethren. The other Ishmaelite, with a staff in his hand, has got hold of Joseph's right arm. They are going to carry Joseph away from his brethren. They will carry Joseph into a distant country, called Egypt. They will sell him in Egypt to be a slave. Joseph's brothers were very cruel and wicked. But God took care of Joseph, and blessed him very much. It is very wicked for brothers and sisters to hate each other. You should be kind to your brothers and sisters. You should love them, and try to do good to them.



THE MEETING OF JACOB AND JOSEPH.

The Ishmaelites carried Joseph into Egypt, and sold him there to be a slave. But God took care of Joseph, and blessed him, because he loved God, and feared to do evil. Joseph became governor of Egypt. He was very rich and powerful. He sent for his father Jacob, and for all Jacob's sons, and for all their families, to come into Egypt, that he might take care of them. They were very glad to go into Egypt. This old man, with a long, white beard, is Jacob. He has met Joseph,

who wears a black, rich robe. The chariot in which Joseph rides, and his two horses, and the driver, are behind him. A man is behind Jacob, supporting him, for he is very old and feeble. Jacob's right arm is round Joseph's neck; and Joseph's head rests on Jacob's shoulder, and his left arm is round Jacob's neck. They are embracing each other. Jacob is very glad to see his son again; and Joseph is very glad to see his father, and he will take good care of him in his old age. You should be grateful to your father and mother, for they have done a great deal for you. If they are sick, or old, or poor, you should be very kind to them. You should do every thing in your power to make them comfortable and happy.



THE FINDING OF MOSES.

This little infant in the small ark, is Moses. His mother was afraid that Pharaoh would kill Moses. Pharaoh was king of Egypt. He was very wicked and cruel. The mother of Moses took him and put him into the ark. She carried the ark to the river. She put the ark, with Moses in it, on the water. She did so, that Pharaoh might not find Moses and kill him. The ark floated down the river, and the mother of Moses left it and went away. She was very sorry, but she trusted in

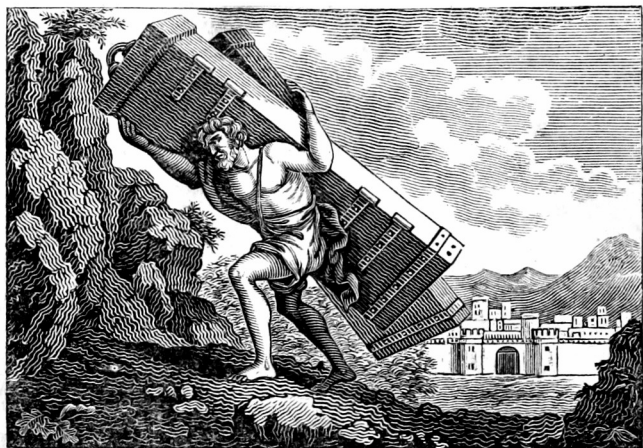
God. She prayed to God to take care of her little son. God heard her prayer, and He preserved Moses from drowning. That lady with a crown on her head, is the daughter of Pharaoh. The women near her, are her attendants. They have just found Moses. They are talking about him, as he is lying in the ark. They wonder very much to see him. A young woman is stooping down. She is taking hold of the ark with her hands. She will lift the ark out of the water. The daughter of Pharaoh will take Moses. She will be very kind to him. She will take good care of him. Thus God preserved Moses from death, and he grew up, and God blessed him. He was a very good and powerful man. You must trust in God. You must pray to God, to take care of you, and to bless you ; for He is almighty and good, and He can do it.



**THE ISRAELITES PASSING THROUGH
THE RED SEA.**

That man, standing on the rock, is Moses,—the same Moses who was in the little ark. These people are the Israelites. They have fled from Pharaoh, the king of Egypt. He was very cruel to them. God told Moses to lead the Israelites away from Egypt. He chose Moses to govern them. God promised to take good care of Moses and the Israelites, if they would love and obey God. They came to the Red Sea. They looked back

and saw Pharaoh and his soldiers pursuing them. They were in great terror. They thought that they could not cross the sea. They feared that Pharaoh would overtake them. They prayed unto God to deliver them from Pharaoh. God told Moses to stretch his rod over the sea. Moses is doing so. The waters are divided. The Israelites are walking on the dry ground. The waters do not flow over them. They pass between the waters. They will go across in safety. God caused the waters to be divided. No man can do so ; but God is almighty, and He can do all things. God is, also, good. He saved the Israelites from Pharaoh and his soldiers. He can save you from danger and from death. In trouble and in danger, you should pray to God to deliver you.



SAMSON CARRYING THE GATE OF GAZA.

This man is Samson. He lived a great many years ago. His father's name was Manoah. He was the strongest man that ever lived. He tore a lion in pieces, and killed him, with his hands. He slew a thousand men with the jaw-bone of an ass. That city, at a distance, is Gaza. Samson was sleeping in that city. The people thought that they would kill him in the morning. He arose at midnight. He took the doors of the gate of the city. He is carrying the doors

on his back. They are made of wood and iron. They are very heavy. No other man could lift them. His arms are extended behind him, and he is grasping the doors with his hands. He is ascending a hill, and going by a steep rock. He will soon be gone away, and will be out of sight. The people wondered at his strength, and were greatly afraid of him. After this, three thousand men and women were in a great house. They were mocking Samson, who was blind. He took hold of two large pillars in the house. He pulled down the pillars. The house fell, and Samson and all the people were killed. God gave him his great strength. God is stronger than Samson was. God is almighty. God gives you strength and life. God gives you a great many blessings, and you should be very thankful to Him.



SAMUEL PRESENTED TO ELI.

That little boy is Samuel. The woman is his mother ; her name is Hannah. His father's name is Elkanah. That man is Eli, the high-priest of the Jews. He has a long white beard, and his dress is very rich and splendid. Behind him is an altar, and he is in a great temple, in which the Jews worshipped God. Eli prayed to God, and offered sacrifices, and took care of the temple. Hannah lived far from the temple. She came from home to the temple, with her little son Samuel. She

was very thankful to God for giving her this son. He was her only child. She wished her son to live with Eli in the temple, and to assist him in taking care of the temple. She wished him to be a good child, and to love, obey, and serve God. She is telling Eli, that she wishes that Samuel may live with him in the temple. Eli is laying his left hand on Samuel's head, and, with his right hand, is about to take hold of Samuel's hand. Eli says that he will take Samuel, to assist him in taking care of the temple. Samuel was a very good boy. He loved and served God. You should imitate little Samuel. While you are young, you should love and serve God. It is better to do this than to have all the riches in the world.



DAVID KILLING GOLIATH.

This tall, large man is a giant. His name is Goliath. Behind him is the army of the Philistines, to which he belonged. The young man is David. Behind him is the army of the Israelites. David was an Israelite. The Philistines came to fight the Israelites. Goliath challenged any one of the Israelites to fight him. He was a very strong man, and very proud. He thought that he could easily kill any one of the Israelites. They feared him very much. No soldier among them dared to fight Goliath. David was not afraid of him. He trusted in God to help him to fight Goliath. David took a small stone and put it into a sling. He came to meet Goliath. He holds the sling in his right hand. He has just thrown the stone from the sling. The stone has struck Goliath in the forehead. Goliath is falling to the ground. David killed him. David drew Goliath's large sword, and cut off his head, and carried it to Saul, the king of the Israelites. Saul is on his horse, in front of the army of the Israelites. God gave David strength to kill Goliath, because David trusted in God to help him. God can give strength to you, if you trust in Him. He can enable you to do difficult things. Pray to God to enable you to overcome your sins.



THE DEATH OF ABSALOM.

David, who killed Goliath, became king of the Israelites. He had a son, called Absalom. David was very kind to Absalom. But Absalom was very wicked. He was very ungrateful to David, and disobeyed him. Absalom rebelled against his father; and he excited the Israelites also, to rebel against David. They made Absalom king, instead of David. David, with his soldiers, fled from Absalom. Absalom, with his soldiers, went to fight David. The soldiers of Absalom were conquered by the soldiers of David. Absalom fled. The mule, on which Absalom rode, passed under the boughs of a great oak. His head was caught by the boughs, and the mule went away from under him. That is Absalom hanging from the boughs. He is held fast, and cannot escape. The man on the horse is Joab, a captain in David's army. He is thrusting a dart through Absalom's heart. Joab killed Absalom. David heard that Absalom was killed. David was very sorry, and wept bitterly. David was a good and kind father. Absalom was a wicked and ungrateful son. God punished Absalom severely; his death was dreadful indeed. It is very wicked for you to be ungrateful and disobedient to your parents. If you are so, like Absalom, God will be greatly displeased with you. God will punish you.



ELIJAH FED BY THE RAVENS.

This man is Elijah. He was a very good man. He loved and obeyed God. He has fled from Ahab, the king of the Israelites. Ahab was a very wicked king. Elijah reproved him for his wickedness. Ahab was very angry, and wished to kill Elijah. God preserved Elijah, and told him to hide himself from Ahab. He is sitting on a rock. He has a long, white beard, and no shoes on his feet. He wears a loose dress, and has a girdle round his waist. He is leaning on his right elbow. He is taking some bread from a raven, with his left hand. The raven is perching on a branch of a small, broken tree. Another raven is flying in the air. It is bringing some meat to Elijah. The ravens come every morning and evening, to bring food to Elijah. He has enough to eat. He drinks the pure water out of the brook which flows near his feet. He sleeps on the ground at night, and is not afraid, for God takes care of him. God sent the ravens to feed Elijah. God does not send the ravens to feed you ; but He makes the grain, and the vegetables grow for your food. He gives you the flesh of animals for food. He gives you enough to eat and drink. He gives you a great many blessings. He takes care of you by day' and by night. You should love God, for all His goodness to you.

